THE WOMEN'S
MISSIONARY MAGAZINE
—OF THE—
UNITED PRESBYTERIAN CHURCH.

VOLUME 22. OCTOBER, 1908 NUMBER 3

Our India Mission's Language Method.

The Phonetic Inductive.

BY REV. THOS. F. CUMMINGS,* of our India Mission, now in this country.

GOD'S ways are not as our ways. Loss of health and eyes so weak as to be useless for the study of the language, would seem to be a poor aid to mastering the Hindustani and Punjabi, but it is just those severe lessons that are needed to teach us often the right way to do things. Then having to learn by the ear, I was compelled to train my ear; through failure of health and necessitated summer vacations, I was given the time that was necessary to work out a scientific and natural method of learning the Hindustani. The credit for this is due solely to an overruling Providence, who by His leadings enabled me to see the best way, and also to sympathetic fellow missionaries, who often bore my burdens and allowed me vacations, necessary for my health indeed, but which afforded leisure to study and in a measure solve the problem of how to learn the language that one or two years less time is now required for the mastery of the language than was formerly the case.

Having been requested by the Magazine editors to tell the readers about this method, let me tell you first of all its name, "The Phonetic Inductive.' It is called *Phonetic* because of the importance it attaches to the *voice*, as the medium of learning a language. It seems silly to write that, for we all know that a language is for the voice. But do we? How many of us have studied languages by ear and voice, as one does music? Has it not rather been with eye and pen? The schools have a curiously unnatural way of doing many things and teaching languages seems to be the most unnatural of all. You must get a grammar, or at least an "introduction" to the language, which has in it a simplified grammar, and out of that you may learn your declensions and conjugations, your rules and exceptions, until you can parse and translate, but if you were to be asked to *say* any thing, to express an original idea, woe betide you. This was bad enough in Latin and Greek, but the method has such headway that it prevails in many schools where modern languages are taught. A

* Rev. Thos. Cummings, to whom we are indebted for this very instructive article, is in the home land on a protracted furlough in the interest of this subject which is of the greatest importance to all missions.—EDS.

father told me that if his girl had to depend for her food on what she could get by her knowledge of German, she would starve to death.

Consequently, after having been thus trained for years in the "study of language," the missionary goes out to some foreign land. If he is bookish and a student, he follows classic lines so closely that he studies the language sometimes without a teacher, after he gets a start, and he goes on and thinks he is making good progress, because he is "reading so many pages a day," which he is able to translate. If he could but hear himself talk, he would hide his head in shame, but he cannot, and, alas, no one can tell him his mistakes, for he is deaf. Often the one who has less talent for books and more for mixing with men, goes out and mingling with people learns how to talk much better than the other ever can, and then some say, "The way to learn the language is to go out and talk to the people." A good way, perhaps, yet all have not this ability, for many will live a lifetime among us Americans and never get over their foreign mistakes and dreadful brogue. It requires more than talking merely. It requires *hearing*.

"Oh would some power the giftie gie us,
To *hear* ourselves as ithers *hear* us,
It would frae many a folly free us."

Trained Ear Necessary.

What is necessary to secure a right use of any language is a trained ear. Sometimes it is said that those who have a good ear for music are the best linguists. Not necessarily. However, those who have had a proper musical training are instructed in articulation and that is vital to learning the foreign tongues.

In India, China, Korea and Japan, one must be able to distinguish between *t* and *th*, *k* and *kh*, etc., being able to form a *t* so that breath can not be felt on the back of the hand, as he says "*it*," and so to say "*it*" that breath can be felt. So with d, j, g. Failure to make this distinction is the reason that a Chinese missionary all his life, instead of publicly praying to "Our Heavenly Father," "tien fu," has been praying to "thien fu," "Our Crazy Father."

Instances might be given where missionaries have said the most obscene things because of such failure, and while, of course, the people do excuse them, the question arises, are they really excusable? If a man wants a *knife* and calls for a *woman*, it is a private affair, but to throw out the vilest thoughts in the midst of solemn discourse as is not infrequently done, such things are beyond excuse.

Attainments by the scholastic method, moreover are so poor that in Japan after seven years of missionary life, those who can use the language are said to be the *exception*. In China, it has been asserted that out of 100 missionaries in one district, *six* preach acceptably to the people. What do the ninety-four do?

It would be possible to cite cases of missionaries of good intellectual parts in three or four fields who have so failed in acquiring the language that it was deemed unwise for them to stay. Men on whom the church have spent thousands of dollars, who have given the best years of their lives to this end, have not been able to speak well enough to talk five minutes effectively. Difficulties with native workers, failure to reach the hearts of the people, may often be traced to this inability to *hear* and *speak* correctly. If there is a need second to that of the manifest presence of Christ in the missionary's life, it is the ability to speak to the people in their own tongue, and to hear them when they thus speak.

This problem seems to be solved in our India mission. After six years of trial and testing the mission ordered that all new missionaries should study according to this phonetic inductive method. The arguments for this were found in the immense superiority of those who followed the new method. Had it been one

or two, it would have been said that they "had a gift for language," but, when all who faithfully followed it, were seen to be able to talk as those of us who followed the old haphazard method could not do in twice or thrice the time, when the musical and the unmusical both attained excellence, when the one with the "language gift," and the one with no pretentions to special linguistic ability, one and all stood better at the end of the first year than the so-called "best gifted," it became evident that it was the system, and not the pupil, that deserved the praise. I do not mean that the pupils were not faithful, but I mean that by the scholastic method, even though one were faithful to the extreme, though he worked eight, ten, twelve hours, though he dreamed of his language study, and took no greater delight than in studying it, he simply could not get it.

Let a man be cutting up a log for firewood. Give him a sledge for a tool and perhaps by "main strength and awkardness" he might in time get it reduced to stove wood size. If he had "a gift" for sledging he would certainly, but it would be a most unworkmanlike job. Put his weak sister beside him on another log, give her a saw and an ax. Show her how that saw was to be run back and forth *in one place* till it wore a channel through; show her how to set the blocks up and how easily they would split, when once cut to firewood lengths, and who would not back her in the race against her big sledge-hammer brother. Of course, if she let her saw wiggle all over the log she would not cut much, or, if she never struck twice in the same place, she would not do much splitting, but if she kept repeating she would win out. By the old it did take a gift. "Main strength and awkwardness" was about all the qualification many a man had for learning and he would make the splinters fly and often keep up quite a fire, but he seldom got all the knots reduced. By the new, no special gift is needed, save the gift of "repetition." The new is hard work. It demands repetition *ad nauseam*, to the hearers, if not to the student—repetition until there are channels worn in the brain, till the whole language log is made into firewood to warm yourself by.

Principles of the Method.

The principles of the method are simple and natural.

1. THE EAR is the medium for language learning and *not the eye*. (a) No novice can hear the sounds of a foreign tongue correctly. (b) Train the ear by a repetition of like sounds, one after the other. (c) A correct concept of strange sounds can be secured only after weeks of patient listening. (d) Teach the science of phonetics, showing how the vocal organs are used to make these various sounds.

2. THE TONGUE is the medium for thought expression and *not the pen*. (a) After a correct concept from listening has been secured, make the tongue reproduce these sounds. (b) Make the tongue give them *rapidly*, and in difficult combinations. (c) Dictate to your teacher sentences whose whole meaning turns on one sound.

3. THE SENTENCE is the unit of language. Therefore, learn sentences, not words.

4. GRAMMATICAL EXPRESSIONS in real sentences teach real grammar. (a) Ordinary grammar is an abstract science. Learn your grammar concretely, by your usage of correct expressions.

5. COMPLEX SENTENCES of twenty or thirty words are as easily learned as four or six simple sentences of five or six words each. Therefore learn complex sentences, but *by clauses*.

6. A CLAUSE IS LEARNED when you can give it as readily as you can the English expression of it, which you already have written off on a slip

7. LEARN TO REPEAT each slip at a rate of 300 syllables per minute.

8. Learn to repeat 10, 20, 100 slips in any, every order at this same rate

9. Memory is a splendid "forgittery." It has been shown that we forget 50 per cent of what we learn in *one hour*, and 60 per cent over night. Hence, *repetition is the secret of success.*

10. A limited vocabulary is used to illustrate all the principles of grammar.

11. Take a familiar sentence and change it to teach your pupil grammar. (a) Change the subject from singular to plural, from feminine to masculine, etc. The verbs from past to present, future, to perfect. Form new sentences from familiar words, and thus teach new idioms.

12. Acquire the ability to do a little, *well.*

13. Every language has a few idioms and words that are absolutely necessary to every person using that language. (a) Separate these words and idioms. (b) Master them. (c) 1500 words is enough for the first year's work.

14. Expect to forget. Don't upbraid yourself for being a stupid. (a) Twenty repetitions a day for five days may be needed to learn some words. If this is not enough, take five more but *get it.* (b) Hundreds of repetitions will be needed to master some idioms. (c) Ten thousand repetitions will be needed to enable the tongue to master some pronunciations. If not, then 50,000 may. Pay the price, it is worth it.

This Method Ought to be Extended.

A light ought to shine. This method that has proved so successful in India and is so sorely needed in other lands, ought to be extended. If the Lord opens the way, it is hoped that the same principles may be applied to the language by those who are familiar with them in the following way. All languages have a common substratum of ideas. We think in terms of objective language, in singulars, plurals, presents, pasts and futures. We use indicatives and potentials, showing these varied ideas sometimes by words, sometimes by endings. If this common substratum could be secured, then by its transmutation into Arabic, Chinese, Japanese, command of those languages could be obtained. This substratum is found to be well set forth for us in the gospel of John. Take this as a basis and add a few hundred words of ordinary life. Separate and choose the words and idioms. Teach them according to these principles. Apply also the science of phonetics, to the solution of the difficulties of pronunciation, and in one year any missionary ought to be in a position to tell the gospel story in a simple yet intelligible manner.

The work for six years in India has been carried on by pen, typewriter and mimeograph, but now the publication of the Urdu manual has been ordered and the funds provided. It is hoped that it will be ready by this fall. It has to be sent to Germany, however, as no firm here is ready to take it up owing to strange type. I hope to have the manuscript copied once more, lest in going so far I might lose it, and then be able by next June to turn my attention to the manual which will be the basis for the work in other languages. I should have been glad to delay the *Urdu* manual until I could have had it conform to this same idea, but I think it best not to put it off till then.

When the basic manual is ready, there will be no difficulty in getting it put into some other languages as one Arabic speaking missionary, and a Chinese missionary have both signified their readiness to help in the matter.

When the Conference of Mission Boards was held in New York they appointed a committee of which our Dr. Watson is chairman, to investigate the stutus of language study. They also called attention to this phonetic inductive method as one which has proved successful, and ordered an abstract of the method to be printed in their minutes.

The language experts of Columbia University also expressed their approval of the method as scientific and practical.

It is my hope that something may be

done to apply these principles to all the more important languages. By phonetics many of the pronunciation problems are rendered extremely simple. In Korea many missionaries have simply quit trying to make a sound because it seems so difficult to them, (it is the sound of *h* before ee, as in *he*,) and yet that sound occurs in one word in English. It is the sound of *h* in hew.

All Outgoing Missionaries Should Have a Practical Training in Phonetics.

These sounds which annoy, puzzle and often defeat us, would be easily mastered if we had the rudiments even of a phonetic training, but most, alas, cannot tell the difference between s and z. He who can tell that can easily master the Arabic final r, and similar sounds, in such words as *qabr*, for this final r bears the same relation to the usual r as s does to z.

Again, the person who knows that it is possible to make the sound *t* in five different places, will not at once conclude that a foreign *t* is our *t*. The time will soon be here that every Board will insist that all new missionaries have a phonetic training. Indeed it may easily be possible to give practical language training so that the novice may prove his ability to learn before he goes out to the field. Particularly if he is sent to a field where the language has never been reduced to writing, such a training in phonetics and linguistics is imperatively required. To send one out without such training is a needless waste of time and nervous energy. The world is full of labor-saving devices in material things. The industrial world is eager to find and employ them, but they had, at first, many prejudices to overcome and many doubts to dissipate. Small wonder then if in the scholastic world any labor saving methods are hard to introduce and slow of acceptance. Yet if the principles of this method are right, it must eventually win a place where it shall accomplish for many what it has done for one.

How Have Missionaries Helped?

To Introduce New Systems of Thought and Living and also to Introduce the Appliances of Civilization—By Better Housing for Separate Families, Better Buildings and by Promoting Better Sanitary Conditions?

By Miss Anna Y. Thompson, Missionary, Cairo, Egypt.

(FROM EGYPT.)

IN a country like Egypt this is a harder question to answer than in some other places, because for many years it has been on the road to India and therefore in the cities where tourists frequent, many improvements have been introduced of all kinds, in order to bring in money from the tourists who come for health or sight seeing. In this way many of the advantages of Christianity and civilized countries have been brought in. Especially has this been apparent since the British Occupation in 1882. It has been a marvel to hear of so many companies being started for improvements of all kinds. We see new streets, the paving or asphalting of old ones, good lighting; and great efforts for the best sanitation; much better buildings than formerly, and in some places new towns have sprung up with many of the modern improvements. Well qualified Englishmen have charge of many departments of the government,

and many improvements have been introduced. One thing found necessary was to introduce the calendar of the west, instead of using the changing time of the Moslem months, when a person gains a whole year in thirty-three years or thereabouts. The use of the tramways has done a good deal to make the native women self asserting, for they can now often be seen jostling the men in the cars. The British have done much for the education of the better classes in Egypt and have made the possession of a primary certificate a necessity before a young man can get employment as a clerk in many of the government offices. A secondary certificate is necessary before entering the law school, or medical school, etc. It has been the policy of the government not to teach religion and so these educated young men are the ones who are so loud in their demands against the British. They have grown up seeing the benefits derived from the Occupation, forgetting that these were not all an heirloom from their Egyptian fathers. The two highest schools for Egyptian girls are superintended by English women, with English, French and Egpytian teachers. A few of their pupils have taken the second certificate, and one of these, a daughter of one of our former pupils, receives twelve pounds a month as salary in the school. It has been thought for years that it is a shame for a girl to teach, but some of the government pupils think it is an honor to possess the certificate at any rate.

Miss A. Y. Thompson and eight Bible Women who are under her supervision in the Esbekieh, Faggala, Boular and Shubra districts of Cairo. The one with the lace collar, a converted Moslem, is under Miss Paden's care in the Koolali, Cairo. These teach the women to read in their homes, or they act as "evangelists," reading and explaining the Bible.

Lately the Coptic community thought it would be the proper thing to have a college for girls, as our Mission is building a college; and they decided to send some girls to France in order to be ready to teach. When the Copts spoke to the French Consul General about it, he said that the French government

would educate two of them free of cost.

In our Mission schools we have always had in view the teaching of the women so that they might be able to read the Bible and understand their duties to God and man. So there are many scattered over our churches in Egypt who can enjoy singing and reading with the others, and who can write to their friends, or read in the daily papers. Girls are still taken out of school early, as it is considerered a shame by many for girls of twelve or more to be seen on the streets, but there are those among the parents who wish the higher education for their girls, and who brave the remarks which may be made. These are often sent to boarding schools where they are also taught housekeeping. There were formerly slaves in Egypt and with some people it is hard to give up old ideas about work belonging to slaves or servants. We have tried to teach the dignity of hand labor, and usefulness of lives which are spent in teaching. It is interesting to see people ask women who know how to read, or are able to express themselves on religion. "Are you not a Protestant?" It shows the advance which our church members have made in the matter of education and religion, and many thank God that it is so.

In old times a family consisted of many members, of two or three generations with their servants, all in one compound; perhaps they ate the same food, the men eating together with some of the children, and then the women afterwards. Each family would have its own room for itself, but the court around which the house was built would be in common. If a son married he would bring his wife to his father's house, and if necessary a new room or wing would be built to the house to accommodate them. It was considered a shame for a son to leave his father's house; and a reason given for loving sons more than daughters was that in the case of the

Miss Walker (third from the left hand) and Anna Y. Thompson of the Faggala school, three of the teachers and some of the members of the Faggala school, Miss., C. E. and Temperance Societies.

girls, they would leave them (when married) and only benefit other people, whereas the sons would remain with them. Years ago a sermon was preached by one of our Cairo missionaries in which he spoke of Job's sons each having his own house, and the desirability of this arrangement was enlarged upon. One of the church members felt aggrieved by such preaching, and said "are you teaching my sons to leave their father's house?" The result was that he left our church fellowship, and did not enter the building for many years.

For a while the government tried to abolish or modify the mourning customs here, by imposing fines on those who screamed at funerals, but this law was afterward repealed; although it is evident the women are more moderate than they used to be in their manifestations of grief. In many of our Egyptian churches, the members are examples to those about them in times of grief, and when people meet at the house, it is a time for exposition of the scriptures and prayer. Some people can not overcome popular customs, and some women put indigo on their hands and faces, and do other things hard on themselves and their friends, in order that people will not think they do not care for their departed friends. Some of our ministers have made these things a matter of church discipline.

The customs of education have done something in the way of raising the age when girls may be married. Our church has made the rule that no one may be married under fourteen years of age, and we consider this is a great blessing.

How Have Missionaries Helped to Introduce New Systems of Thought and Living?

By Mrs. E. F. Stewart, of our Mission at Jhelum, India.

(FROM INDIA.)

SIDNEY L. GULICK, missionary to Japan, in his book "The Growth of the Kingdom of God" says, "The distinguishing characteristic of Christians during the early centuries was not so much that they worshiped one God as that they lived earnest, simple, moral lives. One of the five causes assigned by Gibbon for the rapid spread of Christianity is that of the superior morality of their lives."

In another connection he says, "True charity is not the lavish scattering of money among the poor and needy, but rather the helping of the helpless to help themselves—the ideal is not simply to provide ways and means of work. The more essential part is personal intercourse, giving oneself day by day; by which alone the development of the ideas and ideals; the teaching of little ways of economy and prudence; suggestions as to cooking and eating and general health; teaching the mothers how to care for the children, the clothes, the home and the earnings; and with it all instilling self respect and self-reliance."

In such ways as these indicated have missionaries helped to introduce new systems of thought and living. Wherever the gospel of Christ is taught, in city or village, by bazar preaching, or in church services, by Bible women in zenana or hareem, or by teachers in day or boarding schools, by doctors in hospital or dispensary, are these systems of thought and living introduced and in the contact of character with character

culcated, and so are missionaries helping to change evil conditions and to elevate the people.

As an example of what missionaries have done among the most degraded and even cannibals, we quote the following:

"Some sixteen years ago the Federal Presbyterian Church of Australia was moved to try to do something for the neglected aborigines of this great country, and after much deliberation decided to open up a mission on the eastern shores of the gulf of Carpentaria.

"On the 28th of November, 1891, Mr. and Mrs. James Ward and Mr. Hey took possession of the district now known as Mapoon, at the mouth of the Batavia river. The blacks were very fierce and suspicious. Two months before two white men had been killed and eaten at this very spot." What are the results of these few years' work?

This mission "has trained natives to become agriculturists, carpenters, builders and cattle rearers; their women to be clean and tidy, to sew, to care more intelligently for their children; it has built villages, sanitary and pleasant to look upon; it has instituted law and order (wrong doers are judged by a jury of their own countrymen,) and it has produced some reliable and even able men. Some of the men are preachers of ability."

Surely there is a power in Christian missions to be able to work such changes in less than two decades!

Sanitation.

In the matter of sanitation governments may do much in providing sewerage and drainage for city streets. Christian missions teach boys and girls habits of personal cleanliness. In India they have much to contend with in existing conditions, as see description of native village in "Life and Work in India," (p. 263.) "Remember that the Chura (low caste) quarter is on the outskirts of the village proper, facing the open country (which is not remarkable for its sweet smells,) and often near scooped out, artificial ponds of dirty water, which serve for washing and bathing, and in extreme cases, drinking purposes, as well as for the refreshment of buffaloes and other domestic animals. Remember that the village streets are narrow and filthy, often only three or four feet wide; that the houses are all built of mud and consist each of only a room or two facing a small court, which is surrounded by a mud wall, (no windows,) that the furniture of the poor people comprises chiefly simply one or two charpais (bedsteads,) a spinning wheel, some cooking utensils, and a few other articles; that the dusky children of the place go about without much or any clothing on, and that generally the men and sometimes the women, appear in such soiled and scanty attire that they would be arrested as public nuisances in any American town."

The moral condition in a heathen or Mohammedan home corresponds with the physical conditions described above. A child of such a home from its earliest days is taught to lie and deceive, to use vile and profane language, to give way to any passing impulse or passion.

From the atmosphere of such a home a child is brought under the influence of christian training, the first principles of which are truth, purity, self control.

Honesty and uprightness are taught in our mission schools, and it is an acknowledged fact that boys and young men from these schools in all walks of life are found to be more honest and reliable than others not so trained. They early learn that lying and deceit are no part of the Christian religion.

But in Boarding Schools and Industrial Homes where girls and boys are brought—kept—in close touch and intercourse with those in charge are where best results are secured and where these principles are instilled into the young lives and made part of their existence.

Let us take for example, a girl from a heathen home brought into a mission boarding school. She has been wearing

the same suit of clothes since they were put on her new; they have not been taken off for any washing; they are probably infested with vermin, as is also her hair. She will have several rings in her ears, and one or two in her nose. The purifying process must here begin from the outside, so a bath and clean clothing are first requisites. Habits of personal cleanliness are taught, the care of the body and of the home, the necessity of pure air, fresh water and sunlight. With these comes the head and heart training, "truth in the inward parts," purity in "heart, speech and behavior." And a child constantly under such influence for five to ten years, by the grace of God, becomes a new creature.

School days over, married perhaps to some christian worker, she may have to return to and live in her native village, or such a one as has been described, and while she may not be able to change these conditions she will at least try, to keep her "own door step clean."

She has learned that dirty water and piles of filth in and around dwellings bring disease and danger, and she tries to prevent such evils. She has learned also that giving way to fits of anger and ill temper is not only sinful in itself, but that it has an evil effect upon the mental and physical health. And if she has children of her own she will try to teach them to control these passions. She may remember that in her own childhood she was allowed to scream as loud and as long as she had breath, to throw herself upon the ground, to kick, and knock her head and tear and soil her clothes until she wore out either herself or those in charge of her, or got what she wanted. She may remember how, in the course of the display of this unrestrained passion she was jeered and laughed at, slapped in the face or head, her ears pulled and twisted, knocked or kicked about until perhaps some one interfered, and rescued and petted her. And remembering all this, and having been taught some of the evils that follow such child training, or lack of it, she endeavors to bring up her own children in a saner, more healthful and christian manner.

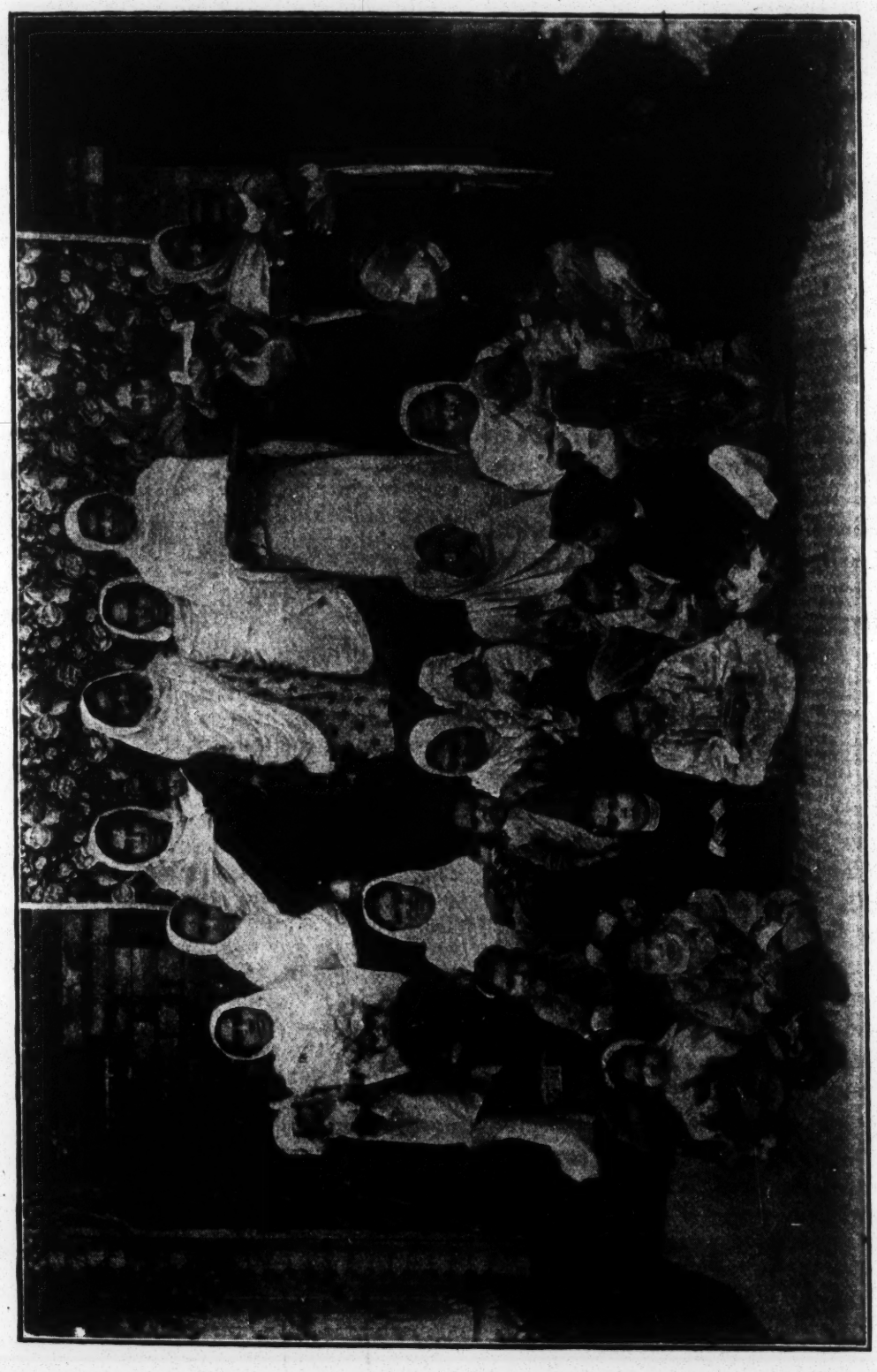
Christian Missions Teach a Different Kind of Living.

In these oriental and heathen lands the patriarchal system prevails. When sons marry they usually bring their wives home to the father's house, or rather the wives are so brought for them, and often being very young girls they are sadly in need of training, which the mother-in-law proceeds to give them, according to the dictates of her own judgment, preference, or frame of mind.

Where several families are brought together in this way, is it any wonder that heart-burnings and jealousies and quarrels are the result and that the home life is far from ideal?

Christian missionaries try to teach a different kind of living, and when young christians marry they are encouraged to set up homes of their own apart from the parents and we find that young men and women trained in our mission schools are able to live comparatively clean, wholesome christian family lives.

The English government has spent thousands of dollars in its efforts to suppress the plague, by sanitation, inoculation and segregation. Some good results have followed, it is true, but plague continues. Riots have occurred in different places where officials have attempted to enforce government regulations. When plague breaks out in a village or town, the fact is often concealed, and if death occurs it may be attributed to some other than the real cause. Friends crowd around the sufferer, sitting on the ground about his bed, helpless in their ignorance, or in a panic, flee and leave him to his fate, with the result that the disease seizes the greater number of them, and the whole village or section is infected. I have heard Mohammedans say, "In our village we would not allow the govern-



Mrs. Stewart and Her Bible Class of Wives of Seminary Students, Jhelum, India.

ment doctors to inoculate us, but if your mission doctors will do it, we will all be inoculated "

In a christian village in Sargodha district plague appeared, but was soon stamped out, annihilated, by the prompt measures and wise and loving care of Dr. Brown and the missionaries there with him. There was little difficulty in securing submission to medical and sanitary regulations. Patients were removed immediately, and kept away from all except necessary attendants, in the fresh air and sunshine as far as possible. Infected beds and clothing were burned, houses disinfected and free access given to fresh air and sunlight. The missionaries devoted themselves to the care of the sick, at the same time instructing the natives what to do, and in a comparatively short time the dread disease had disappeared, while in like cases in other places with no worse a beginning, whole villages have been almost depopulated.

So with smallpox. No effort is made to isolate the patient; friends come and go, sitting around the bed, and carrying contagion into their own homes; convalescing patients, as soon as they feel able to walk are allowed to go about where they will, still covered with scales, and communicating the disease to those with whom they come into contact. No wonder India suffers from repeated epidemics of smallpox. Government provides freely, official vaccinators, and sends them around to different parts of the districts, and most of the people have learned something of the efficacy of vaccination. But the heathen community is far more careless in securing its benefits than are the christians. They not only try to have their children vaccinated as early as possible, but understand also the necessity of avoiding contagion. They are in this, as in other cases, much more amenable to sanitary regulations than are their heathen neighbors.

Improved Housing Needed.

As to housing there is much to be desired. No doubt the out-door life of the people helps to counteract the evils of unsanitary dwellings. During the short cold season they live outside for the greater warmth from the sun, and during the long hot summer they sleep out under the clear sky at night, where the air is cooler than in-doors, thus securing all the fresh air going.

Missionary influence does not always extend as far or as fast as we should like, and discouragements and obstacles are met with, some times amusing, even if disappointing.

In a class of christian women one seemed to have almost no conception of the first principles of cleanliness. In the course of some months she did make some effort to keep her babies' faces clean—sometimes. Her own and her children's clothing, however, were seldom washed, partly for lack of soap, and partly to prevent their wearing out! Finally, wearied perhaps, by the Mem Sahiba's "nagging" she came to class one morning with her clothes *dyed* a dirty blackish gray, and when asked why, she answered, "To keep them clean!"

This same young woman has an eye to the beautiful—from her view point and to "top off" the one dirty dyed garment of her two-year-old little girl who had been wearing some small bead ear-rings, the child appeared one morning with, attached to the original ornaments, some long pendants of glass and tinsel. The mother was asked if she thought these really very pretty, and she said she did. The question was useless, of course. If she had not thought them beautiful she might have used the eight cents which they cost to buy another scanty gown for a change for her small daughter. Poor things! How hard it sometimes seems to change the tenor of their thought and lives!

So to me the sum of the whole matter seems to be that missions have a power for good over the people most (I was going to say only (where individuals come into contact with individuals, and so exert a personal influence. The *life* must be given, not so much in laying it down in actual martydom, as *living* it for the good of others, the daily example of the Christ life, giving oneself in loving service in His name and for His sake who "went about doing good."

How are forty or fifty missionaries so to reach and influence the five millions for whom our church is responsible here in the Punjab? When will the church hear and heed the cry, "Come over and help us?"

The American Bible Society.

An Important Factor in Christian Missions.

By the Rev. John Fox, D. D., Corresponding Secretary American Bible Society.

JOHN FOX, D.D.

A Woman's Offer to the Bible Society.

I feel it a great honor and privilege at your invitation to speak through your columns to the women of the United Presbyterian Church about the American Bible Society, apropos of the offer of Mrs. Russell Sage to give half a million dollars provided the Society shall raise another half million by December 31st, 1908, the whole amount to be used as perpetual endowment for its work.

A million dollars set aside to guarantee the perpetual circulation of God's Holy word in all languages and in all lands! This is an inspiring idea and all the more that the first half million is offered by a woman. From the beginning of the Gospel good women have been foremost in spreading it. Surely this example must provoke very many to have a share in this beneficence.

It is possible that this amount may seem at first very large. Certainly it is a large sum to raise in the few months remaining of this year, especially when it happens to be a Presidential Election year. We will need every dollar we can get and every friend we have to help raise it.

But a million dollars endowment is by no means too much for the end in view. A few years ago the Board of Managers publicly announced that they would aim to raise a total endowment of five millions. In one sense the Society is already a multi-millionaire, not alas, in dollars, but in the "Bibles, Testaments and Portions" which every year issue under its imprint from New York, Constantinople, Beirut, Bangkok, Shanghai and Chentu (in China) and Yokohoma. During the past year its issues were a little less than two million copies. Its total issues during the 92 years of its history now reach over eighty-two million copies, or somewhat less on the average than one million a year every year since its foundation. Moreover, it is not the fact as some may suppose, that its work is nearly done. On the contrary, it is just beginning.

The simple plan of its organization permits and requires an ever increasing circulation, and therefore a constantly increased expenditure. Our elder sister, the British and Foreign Bible Society organized over 100 years ago, has issued not far from two hundred million copies, but the vast total of the issues of these two Societies, *plus* the publications of other Societies and of private publishers, does not yet meet the *desideratum* of Bible distribution.

The Society is not only charged with printing and distributing the Scriptures; it has also a translating function. It aids, subsidizes and pushes forward the business of Bible translation in many countries. This in itself is an expensive business We have spent for instance, within a few years possibly ten or twelve thousand dollars to aid the makers of the new translation into Port-

TEACHING ENGLISH TO ITALIANS.

ugese in Brazil. We ought to have twenty-five thousand dollars to begin at once a better translation into Spanish. These two languages are the missionary keys to the neglected continent of South America. Up to the present so far as can be estimated, translations of the Bible have been begun or completed in something like 520 different languages. Of this total to be sure our own Society can claim credit for not more than 125 or 130, the greater part of the rest being issued by the British and Foreign Bible Society. But there are not less than 2,500 languages spoken among the tribes of the earth at the most conservative estimate, for instance eight hundred or more in Africa alone and more than fifty in the Phillipine Islands.

A Three-Fold Mission.

The business of the Bible Society is first, then to see that these translations are made by co-operation with the missionaries; then to print and publish them in form suitable for the use of the peoples to whom they pertain; and finally, to actually carry them by every means of conveyance, from the humble colporteur going afoot or on his donkey with his Bibles, to the steamship that bears its precious freightage across broad oceans.

We sometimes read of gold and silver carried in immense quantities in ships, but in real value the wealth of Indi borne across distant oceans, would not compare with these little books—"infinite riches in a little room."

The proposal of Mrs. Sage therefore, large as it is, is by no means extravagant. The Bible is worthy of a royal endowment

The present invested funds of the Society are about large enough to conduct its operations for a period of six weeks or possibly two months. We are, therefore, dependent upon the annual gifts of God's people and of those who love and believe in His Word. We need this year at least $270,000 in gifts from the living.

It is a common mistake to suppose that the Bible Society is rich and increased with goods and in need of nothing. On the contrary it is grievously hampered for lack of funds. Its dozen Foreign Agencies and half dozen Domestic Agencies—all could be used to far greater effect, if these disabilities could be removed.

The Bible House.

Fifty years ago the friends of the Society felt the need even then of larger

THE BIBLE HOUSE, NEW YORK.

endowment and their gifts took the shape of the Bible House Building by special gifts and not out of current contributions. It has been an untold blessing. At the present time it necessarily has somewhat of an antique-look building in contrast with modern style of architecture. This is not altogether a disadvantage as a matter of architectural proportion and fitness.

May I give an invitation to all your readers when they come to New York to pay us a visit—take a look at the historic room filled with some noble portraits of the fathers and founders and other interesting memorials; inspect our manufactory from which issue 1,000,000 Bibles a year and let us have the pleasure of shaking hands with them.

Half of the building is occupied by business offices and on these we must pay taxes. The other half still gives us a dignified and comfortable home; its rentals being sufficient to pay the salaries of the executive officers, but it must be obvious to all who look carefully at the history and present situation of the Society, that larger endowment is not a luxury, but an imperative necessity.

Some Typical Instances--Egypt--Siam.

In the space at my disposal, I can only give a few suggestive illustrations of what is doing both at home and abroad. It would be natural to write of Egypt, but the full article which appeared in your March number, may make this in a measure superfluous. Egypt is part of what we call our Levant Agency. Our Agent, the Rev. Dr. Bowen in his Annual Report shows that in 50 years this Agency has issued more than two and one-half million copies of the Scriptures. This year the output reaches 125,-

THE SKIRMISH LINE OF MISSIONS.
A Force of Colporteurs and Rev. M. Bowen, Agent for the Levant.

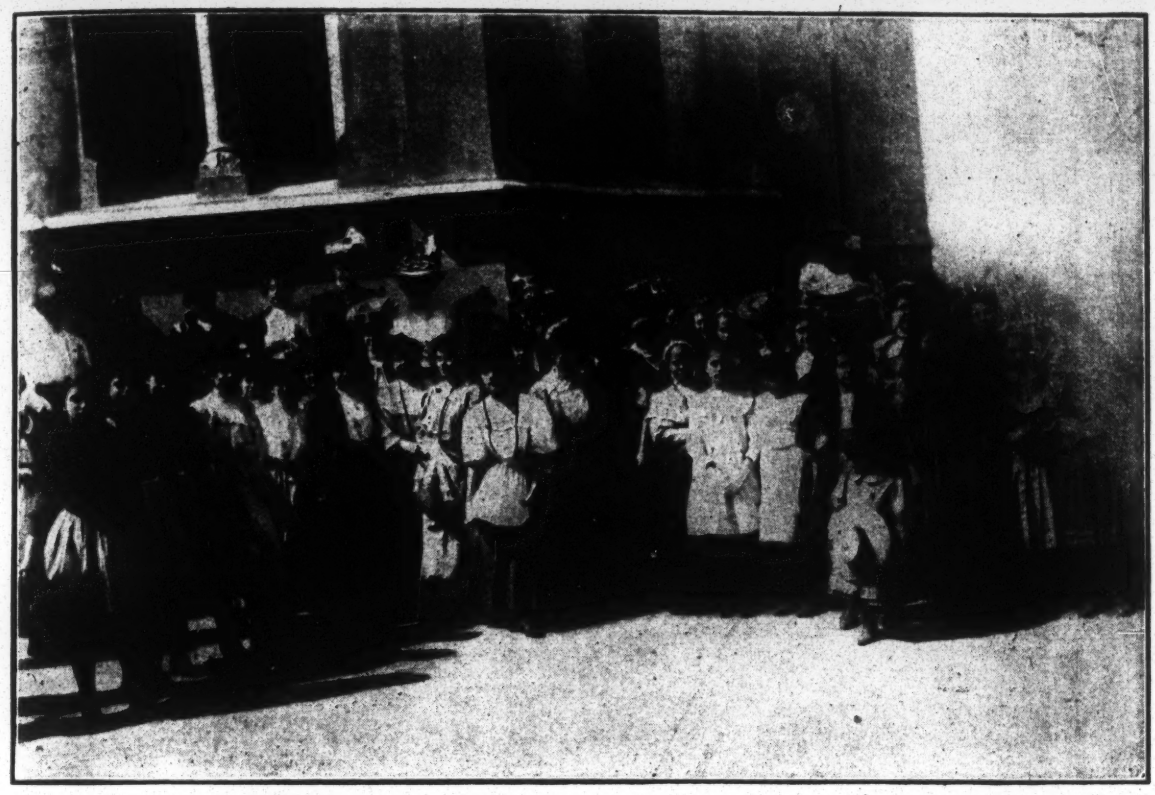
000 copies, of these nearly 45,000 went to Egypt and 1,340 to the Sudan. This gives you some idea of the scope of our work. Dr. Bowen writes as follows:—

"In Egypt there have been twenty-four colporteurs under the direction of Dr. Hunt, who, in behalf of the United Presbyterian Mission, has continued to act as our agent, and who has been as attentive to the demands of our work as the missionary duties assigned him would permit. The colporteurs have efficiently worked the district of the valley of the Nile from Cairo to Assouan, or the first cataract. Besides these colporteurs, the Agency has shared in the support of the mission book-stores at Cairo, Asyut, and Luxor. These depots serve both as salesrooms and as centers of supply to the colporteurs.

"In the Soudan the United Presbyterian Mission has in our behalf undertaken the care of distribution. The district extends from Wady Halfa on the north to Khartoum, and on beyond on both White and Blue Nile as far as the mission extends its work. At present one colporteur is considered sufficient, with his center at Khartoum. Of the past year he spent about six months at Wady Halfa and the surrounding district. He removed to Khartoum in the autumn, spending six weeks in canvassing the towns of Berber, Atbara, Shendi and other places along the Nile. During the latter part of the year he labored in Khartoum, North Khartoum (or Halfaya,) and Omdurman. It is proposed that he should travel up the Blue Nile as far as Wad Mediny or farther, and up the White Nile as far as El Dueim, the limit of the Arabic-speaking population, and possibly later on across the desert to El Obeid. He will also visit Dongola, Suakim and Kassala. Thus it is hoped he will find a wide field of opportunity."

TRAVELING IN SIAM AND LAOS.
Rev. John Carrington, Agent American Bible Society.

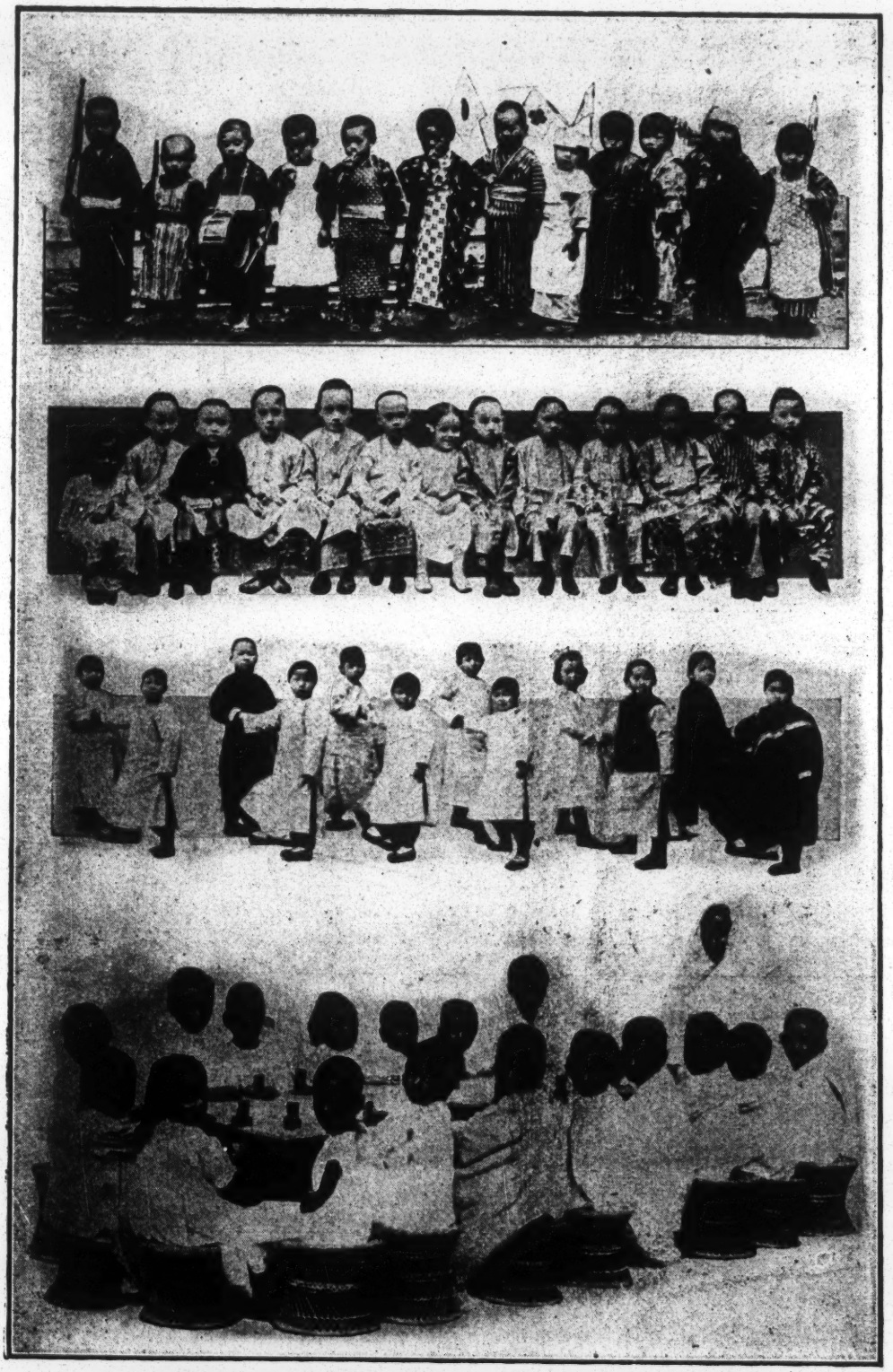
The praying thoughts of God's people are concentrating more than ever before on the far East and even those organizations which have no special foreign missionary work of their own in China or Korea, or Japan, are deeply interested in what their brethren are doing there. The American Bible Society has this unique advantage,—it can be the almoner of all denominations in all the countries in which it works. The United Presbyterian Church may be helping to conduct foreign mission work from Bangkok to Yokohoma and from Panama to Patagonia by the Bibles, which it helps to translate, publish and distribute in these countries.



Teachers and Students and others of the Delta Presbyterial in Alexandria, March, 1908.

The twelve theological students (May, 1908) in Cairo with Mr. McGill, who taught the New Testament to the students.
(One student is cut off in the photo.)

Some of the Fruits of Christian Missions as seen in Egypt.



CHILDREN OF JAPAN, MALACCA, KOREA, AND INDIA.

These represent the influence of Christian Missions and Social Progress in these countries.

In my own recent visit to the East I began to see China long before I came to the geographical boundary of the "Celestial Empire." At Singapore out of 220,000 population. 120,000 are Chinese, though most of them speak Malay.

Landing a few days later at Bangkok. Siam, a considerable number of the population was Chinese.

Our latest reports from our Siamese Agency, show a large distribution of Chinese Scriptures in that strange and great city. Still more strikingly the pioneer missionaries in the Laos County in the North of Siam, have been touching by their influence, the Chinese mountaineers in the far west of the Chinese Empire.

Let me quote the heart-moving report of a devoted woman of the Presbyterian Mission at Nan in the Laos country made to our Agent.

The Mountain Chinese in North Siam.

"Three years ago a band of mountain Chinese living in the high mountains in this province visited Nan City, and three of the women came to a woman's prayer meeting and listened to the story of the raising of Lazarus. This was the beginning of our work among the Yows, as these people are called by the Laos. For two years, when they came upon their annual trading expedition to Nan, portions of the Scriptures in Chinese were distributed among them, and when last March the headman, with twenty of his stalwart sons and relatives visited us, it was to thank us with deep emotion for the Gospel and beg for more instruction and books. The P'Yah Luang, as he is called, related how precious had the Bible become to him, how they were living where the spirits often made them afraid, 'and when we gather around our camp-fires at night and read about Jesus, we can lie down to sleep without fear.' Daily instruction was given to these people, and when they left us they carried back two hundred copies of the Gospels to give to their neighbors and friends. This P'Yah has about five thousand people under his control, and he tells us that their villages are scattered through all the great mountain chain reaching up into the interior of China."

This is a glimpse, but is it not a suggestive glimpse? of the possibilities of rapidly extending the foundations of the Kingdom of God in these distant regions. Surely some of your good women will feel their hearts burn within them to see that such an open door is not passed by.

At Home.

I have left myself too little space to speak about our own country at any length. Here we aim to put the Bible into the hands of the vast polyglot army of new-comers, especially those from Central and Southern Europe. "They of Italy" salute us no longer from afar, but at our very doors. Our colporteurs are busy with them in Chicago and the North west and our books some times through the medium of our Auxiliary Societies, some times through Churches, or by individual distributors are teaching these light hearted children of sunny Italy new lessons of life and character.

There is no chapter in the history of distribution more significant than the humble annals of our colporteurs among the negro population of the South.

Our Agent, the Rev. Dr. J. P. Wragg, of South Atlanta, Ga., distributes from 22,000 to 25,000 copies of the book every year.

The Church of God ought to be instant in prayer and in labor for the dark masses of the "Black Belt," unshepherded, and alas! in what sore need! But they are now open to the Bible and Gospel as never before. Ethiopia-in-America stretches out her hands unto God. Let us give them the Word of Life.

Foreign News Budget.

India.

Sialkot, July 22, 1908.

We have been requested not to write about the *weather*, but there are some things connected with our rainy seasons that will interest the younger readers at least. The older ones who know all about it can skip this. For months there had been little rain and for weeks there had been none, so that the earth was quite dry and baked almost like a brick. Then suddenly the first rain of the monsoon began and there was a downpour for several hours, till the ground, which is quite flat, was covered with water.

In three or four hours more, suddenly there began a hoarse croaking—which increased rapidly into a sort of roar. This is caused by hundreds of frogs, which in some mysterious manner manage to get up through the hard, baked ground so quickly after the first shower. How they manage it so soon is a mystery. These frogs do not trill like they do in America but have a harsh, hoarse croak that is very disagreeable.

Another incident is the advent of swarms of termites, popularly called white ants. They get wings at this season, and as soon as the rains begin they come flying in myriads about the light at night. They are on the table cover, books, newspaper, writing paper, and over every body as well, till one is almost distracted. They flutter and crawl about till their wings drop off and then they creep away in pairs and disappear. They came in such a swarm the other evening when we were having our missionary prayer meeting that the table cover was almost hidden and after they had crawled away their wings could be gathered up in piles, but we went on with our meeting just the same, only brushing them off our books when they interfered with the reading.

I am glad to say we are having fine rains so far, for which we are thankful.

E. McCahon.

This newsy rain item is all right. Miss McCahon, you have told us something that the *old* as well as the *young* did not known.—Eds.

——

Here is one of the many problems confronting our missionaries. Our obligation comes in some where.—Eds.

Landour, July 27.

Dear Friends:—

There is one difficulty which often confronts the missionary and which is perhaps seldom written of, that is the care of the new converts. This is especially difficult when the convert happens to be the first one of his village to come out. In many cases, particularly from the lower castes, whole families or connections will be baptized at one time. Then they can easily help one another and do not have so much difficulty. But when a single man or a single family take the step it is very often most difficult for them to get on without help from the missionary. And the question of how to help them is often a great problem.

It is not often possible for the convert to continue with his regular work, for a business, no matter whether it be shoemaking, washing, carpentering, brickmaking or what, is usually carried on by families, and the new convert is generally at once made an outcast. The persecution is perhaps not so severe as it formerly was, but it is persistent and if a Christian be allowed to remain in the home at all, every possible means is used to cause him to fall. To a Hindu or Mohammedan no disgrace is so great as that his son or daughter should become a Christian. Yet in spite of the terrible temptations which the new Christian will have to withstand it often seems best to offer no help, so that he may learn to depend on Divine help instead of on the missionary. So each individual case must be studied and dealt with separately.

Some four years ago a young man was working in Rawal Pindi and while there

became converted and was baptized. He could not go on in his old employment and as he was uneducated he was really not fitted for any mission work. He was finally taken to another station where he did what he could in caring for a Reading room. He was not altogether happy in this work and felt a strong desire to return to his home village to his father, which he did about a year ago. His old father allowed him, with his wife, to return but did not let it be known that they had really been baptized though all knew they favored Christianity. After the coming of a girl baby into their family the conviction grew on them that the baby must be baptized. So a few weeks ago they walked some ten or twelve miles to the missionary and for ten days attended the Bible school which was then in session and on the following Sabbath their baby was baptized. A rumor had reached the villagers that they were attending the Bible school, and the missionaries advised them to come out boldly for Christianity on their return to their home. This they did. The man wrote out a statement saying the whole family had been baptized and said for the people to show them why they should not be Christians and they would show them why they should. He gave this to the headman of the village who made it public and a meeting was called. The people were greatly incensed, saying it was bad enough for them to be Christians themselves, but a shame to have made a Christian of the poor innocent baby. As the young man was showing his reasons for being a Christian he was interrupted by the headman who said, "We don't want any more of this kind of talk or we shall have more converts from our village."

Then it was finally decided that the family might remain in the village that night but that they must leave early the next morning. So with nothing but the clothes on their backs, they were turned out. The rain was pouring and they were drenched and discouraged and miserable. As they left the village behind them the exhortation of Luke 9: 5 came to their minds, "And whosoever will not receive you, when ye go out of that city shake off the very dust from your feet for a testimony against them." In their simple faith these poor ignorant Christians took off their muddy shoes and shook them as a testimony against that city. (And who can tell what the results of this may be?)

They returned to the missionary's station penniless and helpless. The native members of the congregation got them a few cooking utensils, but the problem of how to give them permanent help and yet not make them dependent still remains unsolved.

Very sincerely,
Alma C. McConnelee.

Carrying the Word to Prisoners in Egypt.

Zagazig, Egypt, July 22nd, 1908.

Dear Friends:—

It may be of interest to you to know that the missionary in Zagazig has now the privilege of taking the Word to the prisoners who are kept here. This town is the center of a large district and consequently there are a great many prisoners brought in here. A small per cent of the culprits are called by the name Christian. Those who are in charge of the prisoners are all Moslems and naturally have little mercy on the poor Christian. The missionary, having already made friends with some of these officials, found an opportunity to inquire if it would be possible for him to speak with some of these people sometimes. He was given this permission under certain restrictions. At first they watched him very closely, but now, we are thankful to say, that when he is free to go, he writes a note, asking permission, and they willingly tell him to come and bring in the Christian culprits. Not long since one asked for something to read. We hoped that this might be allowed him but it was not. I wonder if you will be as much surprised as I was a few weeks ago to learn that in this audience of about twenty persons there was an Englishman from Canada and an American from New York. And they were both in need of a friend.

No name to this item. We hope omission of names will not occur often. The "BUDGET" is a valuable and favorite portion of our Magazine. Let us have plenty of news and the writer's name always.—EDS.

Editorial.

They that sow in tears shall reap in joy (or singing.) He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing (with singing), bringing his sheaves with him.—Psalm 126: 5-6.

A lady from Palestine tells of the seed sowing in the East at the time of the spring freshets, when the husbandman, in the beautiful Bible language, "sows beside all waters and sends forth the feet of the ox and the ass" to trample the seed into the soft ground. "Often," says this lady, "I have seen a farmer on the way to the field with his whole family following him, 'weeping.' They are so desperately poor and food is so scarce that to 'cast their bread upon the waters' is bitter deprivation."

Yet these people know that if they do not sow there shall be for them no joyous harvest time when they shall "come again with rejoicing, bringing their sheaves with them." If they sow not, their precious seed shall presently be all consumed and they perish with hunger. Therefore, even though it be with weeping, they sow.

We have long seen in this Oriental scene a parable. The sowing means to us giving—of time or ability or money or sympathy or love—for the help of those needier than we. We love to think of the reward of him who gives; how that "after many days" he shall "reap in joy." But have we also considered that he who fails to give shall lose that which he has? Not long can we keep even our most precious holdings; and in proportion as we selfishly cling to them shall we find ourselves impoverished in the great Day of the Harvest. Then for this reason, as for the other, let us sow, lavishly, lovingly, in tears if that must be, but let us sow.

"I know my hand may never reap its sowing,
And yet some other may;
And I may never see it growing,
So short my day;
Still must I sow."

Deaconess Advocate.

Genuine Christianity.

Christianity is not a voice in the wilderness, but a life in the world. It is not an idea, but feet on the ground, going God's way. It is not an exotic to be kept under glass, but a hardy plant to bear twelve manner of fruits in all kinds of weather. Fidelity to truth is its root and branch. Nothing we can say to the Lord, no calling Him by great or dear names, can take the place of doing His will. We may cry out about the beauty of eating bread with Him in His Kingdom, but it is wasted breath and a rootless hope, unless we plow and plant His Kingdom *here* and *now*. To remember Him at His table and to forget Him at ours is to have invested in bad securities.

There is no substitute for plain every day goodness.—Maltbie D. Babcock.

A large thank-offering is needed to maintain the work required of the Women's Board. Let us not fail to provide it.

New Missionaries Sailing.

During the month of September four young women left our shores to do mission work in Egypt and India. Our thoughts will accompany them as they are on their journey to their chosen work for Christ.

Miss Mary F. Kerr and Miss Eula McClenahan will go to Egypt. Miss Hazel Bennett and Miss Laura Belle Hamilton will go to India. As the next number, November, will be given over largely to Young Women's work, a fuller account and photographs of out-going missionaries are reserved for that number.

There are others who will sail for foreign mission work this fall: Rev. and Mrs. J. H. Stewart, of Tarkio; Rev. Mr. Stewart, graduated from Xenia Theological Seminary last May. Rev. and Mrs. H. E. Phillips sailed for Cairo, Egypt, in August. Rev. Mr. Phillips graduated from Allegheny Seminary in May. To these young people who have joined hands and hearts for Christ's work the Women's Missionary Magazine, as well as the entire church, send congratulations and prayers for their happy and useful career.

If the work assigned to the women of the United Presbyterian Church is to be supported, it will need the gifts and prayers of every woman.

Mission Studies for Juniors.

The above is the title to the new and promising little volume prepared by Mrs. John A. Wilson, editor of the Junior Missionary Magazine.

This little volume will contain about 160 pages of most instructive and interesting material. See the titles of articles in the Junior Department of this number.

The need for such helps in Junior work is not questioned. It only remains for Junior workers and others as well to give this study a large circulation. As indicated the price, 15 cents per volume, will not cover cost. As it is mission work the Women's Board deem it wiser to place such a study within the reach of every child rather than consider the cost. There should be such a demand for this study as will guarantee a large circulation. Send for 10 or more copies, Women's Board Room, 907 Publication Building, Pittsburg, Pa.

As far as possible send the THANK-OFFERING undesignated.

A Word for the Magazine.

The supply of the July edition of the Women's Missionary Magazine is exhausted. This was the largest circulation the Magazine has had—more than 8,300 copies of this number were printed—and we trust will be of great influence during the year before us. We were especially gratified to have a number of requests for this number from others, not members of the United Presbyterain church. Now the

work of the past year with all its responsibilities and encouragements will not satisfy nor take place of the demands for 1909. Can not many more readers of the Magazine, knowing the value of this periodical to women's work and the only monthly missionary magazine representing all our mission work, interest others for the next year to the extent of ONE NEW SUBSCRIBER?

If there has been an improvement in the Magaizne there may be still greater when we have more subscribers to allow our increased expense. We need at least 1,800 more subscriptions to reach 10,000 mark. Will every reader send a new name and 60 cents *now* before we issue the December Magazine?

How are forty or fifty missionaries so to reach and influence the FIVE MILLIONS for whom our Church is responsible here in the Punjab? When will the Church hear and heed the cry "come over and help us?"
—MRS. E. F. STEWART.

We reccommend that every society urge MISSION STUDY CLASSES, not only among the women, but also among the young people's and men's leagues
Recommendation No. 6 adopted at W. G. M. Convention, May 14-18, 1908.

Christian Missions and Social Progress.

During the year 1908 a great number of women have studied the progressive Christian work that is being carried on in missionary lands by the Christian church. From many reliable sources we have obtained the information necessary to give the brief survey of the studies assigned in the successive text books.

"To study the mighty works of God in His world" through the plan of seven series of studies covering a period of seven years is a privilege that every Christian woman should have embraced. There is no question but that many have become interested during this seven years course and have attended the monthly missionary meeting more regularly because of the interest awakened in world wide mission study.

The plan to have such a course of mission study that would engage the interest of the women in every denomination has made an impression on the church and strengthened its purpose for the prosecution of missions in its own denomination. The broad sympathetic intelligence of Christian Missions that has developed during the seven years, extends around the world. In practice and in thought we are better for having such a course of study.

The Women's Missionary Magazine has endeavored to give its readers some help on the outlined topics each year. To many who have responded to the request for articles in behalf of these subjects we are greatly indebted. Their assistance has enabled our church to contribute its portion of interest and information. It is interesting to know that nearly *one-half million copies* of the text books were sold, covering the period of seven years course of study. An innumerable host of women during these years have received a new inspiration of the triumphant achievements of Christian Missions. The study of Christian Missions is the study of the successful accomplishment of the gigantic social tasks. It is the story of the remaking of nations by the impulse of divine energy and ideals. Who can afford to be ignorant of these things?

It is impossible to mentally or socially enslave a BIBLE-READING people. The principles of the BIBLE are the groundwork of human freedom.—HORACE GREELY.

A Word for the American Bible Society.

The United Presbyterian church owes a debt of gratitude to the American Bible Society. From time to time we have had the interesting story of its important work in our Egyptian mission. Perhaps no church is more indebted to the

American Bible Society for the field it occupies than our own denomination. We are therefore grateful that in this closing and important study of the progress of Christian Missions, we are able to give to our readers the interesting article from the corresponding secretary of the American Bible Society. The Bible is the forerunner of all missionary work. Without the 520 translations of the Word of God helpless indeed would be the missionary in his endeavor.

It is the custom in some localities of our church to make special collections in behalf the work of Bible Society. Often these are more generous than other times, and at no time is the sum adequate to the important work we are depending upon. We have not brought this subject before our women to divert funds of missionary societies, these things should always be understood. But we believe the church as a denomination should not forget its debt to the work of the American Bible Society in Egypt and the Sudan, as well as our own land. The British and Foreign society covers our field in India. In behalf of these agencies should our prayers be most sincere.

——

...We urge every society to scatter freely the leaflets prepared by our Women's Board and urge that every family take both the Women's and Junior Missionary Magazine. —Rec. No. 7.

——

An Earnest Request.

Early in September nearly one thousand lists of supplies with order blanks attached were sent out to the Presidents of Societies with the request that they be given to the persons appointed to send the orders for Thank-offering supplies. Every day orders are being received without any definite statement as to the kind of supplies desired. To illustrate: One writer says: "Please send us some envelopes for our Ingathering by return mail." Another writes: "Please send us boxes and leaflets."

Your Thank-offering Secretary is not a mind reader, so she is either compelled to write asking for more definite orders or else guess at what is wanted and run the risk of making mistakes. We have three kinds of envelopes, Women's, Young Women's and Junior's; two kinds of boxes, Senior and Junior and a variety of leaflets.

Will persons ordering supplies please try to make our burdens lighter by giving a list of just what is wanted and the number needed. Nearly 50,000 Senior and 20,000 Junior boxes were sent out to Societies in May 1907 with the request that on account of expense, they be used two years. At present, orders are coming in (more frequently for Junior boxes) and we have none on hands. Some are left of the Senior boxes and they will have to be used for the Juniors this year. Orders for boxes were not expected this year, hence no new supply was ordered from the manufacturers. It is often impossible to secure a supply under six or eight weeks, hence none will be ordered unless the societies indicate a great demand for them.

Send all requests for supplies to Board Room, 907 Publication Bldg., Ninth Street, Pittsburg, Pa., and not to 15 Marshall avenue, Allegheny, Pa.

——

Acknowledgement.

I am sending a small offering for the benefit of Pandita Ramabai's good work; please find check for thirty dollars.

FROM A FRIEND.

—

September 9, 1908.

To the Women's Missionary Magazine:

I do not know who else to send this to. When I see it acknowledged in the Magazine I will know it has been received.

M.

—

The above came without any other signature than is here given. We will comply with the request of the generous sender and forward the amount to Pandita Ramabai for her great work.

Doubtless the donor of this gift is a reader of the Women's Missionary Magazine and is accustomed to giving—else the story of Ramabai's work, as given in September Magazine would not have appealed to her. In the course of our United Mission studies this Pundati Ramabia's work came for consideration as a great example in Philanthropic Missions.

May the blessing of God follow this offering to its use and may the giver be enriched in her benefaction.

"We recommend that every missionary society, including Juniors, be urged to contribute to the PARSONAGE FUND" . . . —Rec. No. 8

Outlined programs for study during year 1909 will be published in November Magazine.

Notice.

To whom it may concern:

No second hand clothing is wanted at either of the following Mission stations in the mountains, Camp Creek and Shelton, as we need it only in extreme cases and we will make provision for this need in some other way. We have found out by experience that it hinders rather than helps the work to give out or even to sell second hand clothing.

Euphemia Davidson,
Mrs. Moses Hay,
Mr. Moses Hay,
Georgie Hay.
Workers.

WANTED—To complete our effort to obtain ONE THOUSAND new subscribers this year to the Women's Missionary Magazine. Have you obtained the ONE requested? M. E. M.

DESTINY.

An active life. How frail a thing it is.
We note its sway, yet in the twinkling of an eye
It ends its influence and its power,
In sunshine and in storm it stands supreme,
But ere we know it passes from our sight
And then we realize how brief its hour.

Still, even if that hour be short, it does its work;
Its fruit lives long and memory keeps it bright.
That cannot die, though years shall pass away;
For earnest effort does not die, tho' lost to sight;
'Twill live in lives unknown and yet unborn,
They will revive its influence in their day.

Thus it behooves us each to do our duty well,
Our lives to live as seeing Him who is invisible;
For in the future, somewhere in the great unknown,
We shall in that great sphere live once again;
Nor count the cost, suffice it, we know when
The harvest comes we'll reap as we have sown..

—Selected.

Thank-offering.

EDITED BY MRS. MARY CLOKEY PORTER,
15 Marshall Avenue, Allegheny, Pa.

Gleanings from Systemic Beneficence.

A Booklet of 40 Pages Published in 1876 by Mrs. S. R. F. Hanna, Washington, Pa.

At the beginning of a New Year one's income is made the subject of careful consideration: appropriations are made to meet liabilities; but too frequently persons are more conscientious in laying by money for the payment of taxes, rent etc. than for the church.

* * *

In the law of the tithe we may ascertain with the certainty of mathematics how many dollars God has reserved for Himself.

* * *

While God daily loads us with benetfis, let us not bear them all away from His presence and consume them upon ourselves.

* * *

The Saviour bids His disciples enter a field which "is white already to harvest"—the dimensions of which are measured only by the provisions of His grace.

* * *

Since the first missionary society was founded in London in 1795, and the first American foreign missionary society in 1810, many societies have called upon the church for support—societies which have too often depended upon begging for the means which has made them partially successful. What bad habits result from this general custom of begging! not to mention more questionable expedients frequently resorted to for the purpose of raising funds for religious and charitable purposes.

Earnest appeals to the feelings are proper, and often effective, but Christians should not wait to have their money drawn from them by sensational addresses or exciting seasons. The interest thus awakened is often fluctuating and uncertain; unlike the scripture rule, it never can ensure the regular and abundant supplies which the work demands.

* * *

The law of giving comes to the Christian, not as the arbiter of his doom, but as a divinely appointed teacher of that will of God in which he should delight.

* * *

We are left without excuse, if, with greater b essings than were enjoyed by believers in Old Testament times, our thankfulness is less than theirs.

(To be continued.)

A Message.

October, the month when all nature gives forth its richest and best harvest in honor of Him who bestows upon it rain and sunshine, should be the month above all others when God's people are moved to pour forth their gifts with heart songs of thanksgiving into the Lord's treasury, for the building up of His kingdom on earth. Thus can they obey Christ's parting command to His disciples, "Go, preach the gospel to every creature."

As long as there is one being made in the image of God unsaved, this command is to be sounded forth in the ear of His people and should be obeyed

When one reads from time to time of the rich blessings God is bestowing upon the mission fields in India, Egypt,

the Sudan and in the homeland, does it not seem strange that any Christian can withhold his or her gifts from helping to support the work? Why do God's people not pour forth their first and best – their tithes and offerings—and thus *test* God's promise to—in return—"open the windows of heaven, and pour you out a blessing that there shall not be room enough to receive it."

There can be but one answer: ingratitude, selfishness and ignorance of the needs.

Know and then you will give,
Know and then you will pray,
Know and you will serve
Wherever God calls you.

——

Notices.

During the first week of September the Thank-offering Secretary sent out to the Presidents of Societies whose names and addresses are given in the July Magazine, copies of the following:—

A THANK-OFFERING MESSAGE TO THE EXECUTIVE COMMITTEES OF SOCIETIES.

LIST OF THANK-OFFERING SUPPLIES—WITH BLANK ORDER.

SAMPLE COPIES OF THE WORLD'S WORSHIP AND CHILDREN'S WORSHIP—THE SCRIPTURE RESPONSIVE SERVICES USED AT THE SILVER ANNIVERSARY SERVICE LAST MAY.

To the names and addresses of the Junior Leaders as given in the July Magazine were sent:

A MESSAGE TO THE JUNIOR LEADER WITH "SUGGEGTIONS" HOW TO MAKE THE FALL INGATHERING OF THANK--OFFERINGS A SUCCESS. A COPY OF CHILDREN'S WORSHIP CONTAINING THE MUSIC OF THREE PIECES FROM THE SONG BOOK—CHILDREN'S PRAISE—KINDLY PERMITTED BY THE WRITERS AND THE BOARD OF PUBLICATION; A SAMPLE OF THE NEW PINK ENVELOPES—MY JUNIOR THANKOFFERING FOR MISSIONS.

If there has been any change made in the office of President or Leader of any society, since the report was given for the Magazine, the one who receives the supply sent to her is earnestly requested to, at once, pass it on to the new officer. According to reports, far too often these supplies are pigeon-holed by careless, indifferent Presidents, hence the messages for the Senior Societies were written for Executive Committees of Societies, with the hope that all will be read to societies and the suggestions carried out as far as possible.

REMEMBER! There can be no successful ingathering held without effort. and there can be no successful effort without much earnest prayer and enthusiasm.

Your Thank-offering Secretary may spend days and weeks studying how she may help societies to hold successful Ingatherings, but societies must do their full part or the effort will fail.

If any President of Senior or Junior Society fails to receive the list given above, send notice promptly to Mrs. M. C. Porter, Room 907 Publication Bldg., Ninth Street, Pittsburg, Pa.

The boxes sent to Societies one year ago are expected to be used a second year.

——

Dime Fund.

In reply to letters of inquiry concerning what shall be done with the delayed yards of dimes: The Silver Anniversary Dime Fund closed with the treasurer's report June 1st, but the gifts sent in since, for that fund, have been given to the Mountaineer work in the South and will be credited to this year's Thank-offering.

The Thank-offering Blanks for society reports will be mailed to the Presbyterial Thank-offering Secretaries early in October.

Young Women's Department

Edited by Miss Sarah Reid, Springfield, Ohio, R. F. D. 5.

Motto: ALL THINGS ARE POSSIBLE TO HIM THAT BELIEVETH. Mark 9: 23.

"HIS WORDS OF FAITH STILL RING WITH STEADFAST NOTE,
TO LEAD THE WAY TO PERFECT VICTORY!"

Mrs. J. A. Alexander, Secretary, Crafton, Pa.

OUR SPECIAL WORKERS.

Miss Sue Cooper White, Gujranwala, Punjab, India.

Miss Anna L. Torrance, Whittier, Cal.

Miss Christianita Totten, Henderson, North Carolina.

Alone with Thee.

It is the joy of this life that we are never alone, that no distance or distress can ever separate us from God. We are often far from all other friends but never from God. It is said that on the walls of a Spanish dungeon of the Inquisition, where a prisoner's body was found, were the words in charcoal, "They can sever me from thy church, but they cannot sever me from Thee, O, Christ." We may have this joy.

Into my closet fleeing as the dove
Doth homeward flee
I haste away to ponder o'er Thy love
Alone with Thee.

In the dim wood by human ear unheard
Joyous and free,
Lord! I adore Thee, feasting on Thy Word
Alone with Thee.

Amid the busy city thronged and gay
But One I see,
Tasting sweet peace as undeserved I pray
Alone with Thee.

O happy life! Life hid with Christ with God!
So making me
At home by the wayside and abroad
Alone with Thee.

Robert E. Speer in *S. S. Times.*

Suggestive Program for November.

Topic: MISSIONS AND SOCIAL PROGRESS.

Ask of me, and I will give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. *Psalm 2: 8.*

Sing numbers 4; 42; 49

Scripture Lesson: John 17: Christ's Intercessory Prayer.

Roll Call: Items from the study of the year.

Prayer for those who have never heard the Gospel.

ROUND TABLE ON THE MANIFOLD SERVICE OF THE MISSIONARY.

(a) As Translator.

As translators and expositors of God's Word, missionaries have rendered, perhaps, their crowning service to humanity.—Dr. Dennis.

(b) As Explorer.

Cannot the love of Christ carry the missionary where the slave-trade carries the trader? I shall open up a path to the interior or perish.—Livingston.

(c) As Diplomat.

(d) As Physician.

(e) As the exponent of all that is good and true in social life.

OUR MANIFOLD RESPONSIBILITIES.

(a) Our lives.

(b) Our time.

(c) Our prayers.

(d) Our gifts.

New Societies.

Two new societies have been reported. One at St. Charles, Iowa, another at West Kortright, N. Y.

New Young Women's Presbyterial Secretaries.

Miss M. Belle Doig of Delaware Presbyterial.

Miss Evelyn Wilson of Garnett Presbyterial.

Mrs. Margaret Reese of College Springs Presbyterial.

Suggestions.

A plan for filling our Thank-offering boxes is for every postage stamp that we place on letters to friends to drop its equivalent, into the box, with a prayer of thanksgiving.

An inexpensive holiday present for a member of our Circle can be made by sending to Mrs. Crawford for the pictures of our three missionaries. Clip and paste them on heavy card board, with our motto printed in water color gold, a little calendar and a ribbon or cord hanger.

Pictures from New Wilmington.

By MINA MAMPE, of Philadelphia.

To open the sketch book and show every picture of Conference life at New Wilmington is impossible. There are no two exactly alike. My book is different from that of the gentle girl who roomed with me. Where I find a picture of the eternal hills sloping away toward the western sun, she might find the picture of the evening sky in sombre purples or gorgeous golds, showing through the gray of quiet branches after the rain at Vesper time. Our memory pictures differ but their theme is the same. It runs through them all. "For me to live is Christ."

Look with me at four or five little scenes, very dear to me. They are indelibly sketched upon my mind and upon my heart.

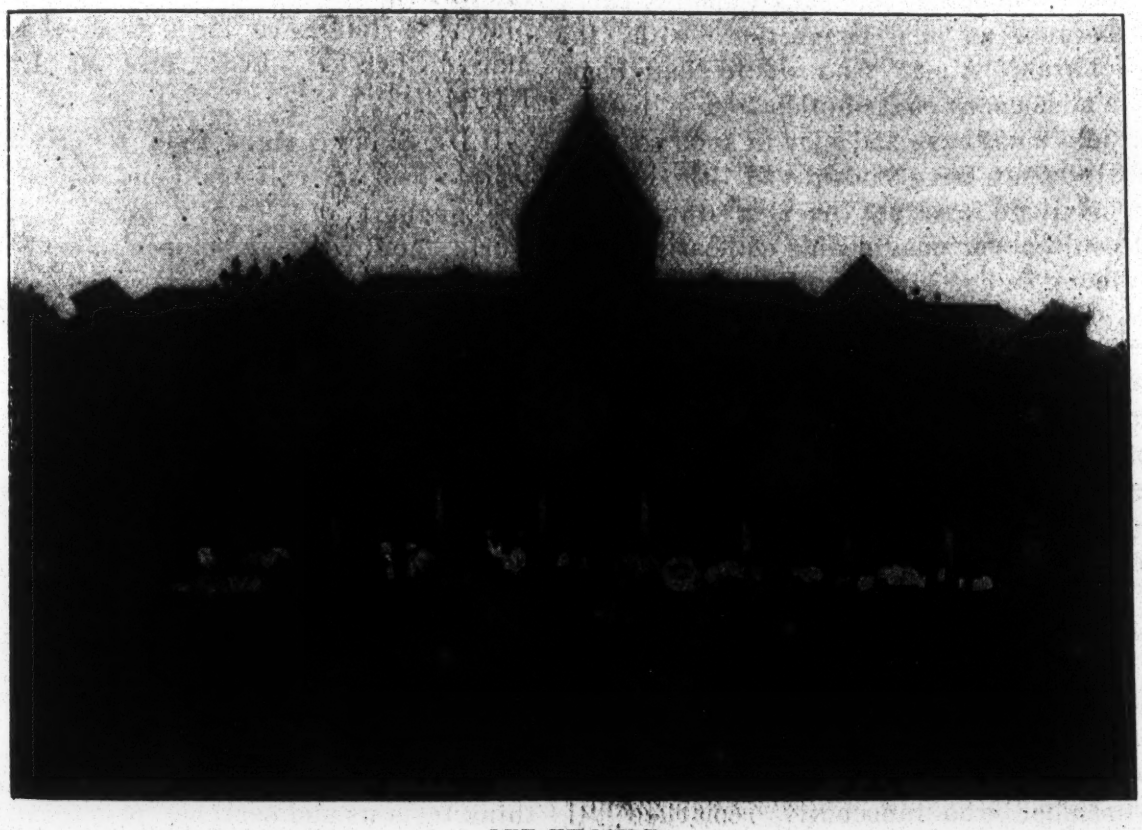
Close your eyes. Do you see that gently rising hill? It is grass-covered. Here and there an apple tree breaks the monotony. On the hill side is the Hall with its welcoming verandah. Here and there upon the lawn are seated men and women upon whose earnest faces the dying sun casts a mellow light. Dr. Zwemer stands before them. His topic is "Why I should not become a foreign Missionary." Before his simple logic and in the light of his surrendered life, our excuses crumble into dust and the nothingness from which they came. We stand self-convicted as cowards and deserters. Then, as the sun sinks behind the hill, against the majesty of the scene, in majesty as true, the Psalm rings out: "Lord, our Lord, o'er earth's vast frame

How exalted is thy name!
Who hast set thy glory bright,
Far above the heaven's height.
How great thy name!

Will you look at this picture? I shall not soon forget it. Not far distant from the Hall and near the crest of the hill is an old apple tree. Its branches spread out and form a tent like protection from the sun. There is no sound except the quiet rustle of the leaves as the summer breeze sways the branches. Seven or eight of us gathered there one day. Two of us were going to Egypt shortly as missionaries and, together out there in the peaceful calm, we prayed. Surely never was finer temple than this with its blue dome of sky and cloud. Never were more fervent prayers than those ascending to the throne from under that old apple tree. "For me to live is Christ." Did not the inspired writer mean to say as well, "For Egypt to live is Christ?"

Do you like pictures of family life? Come to the drawing room to family worship. We will sing perhaps that well known song, "Earth's utmost bounds shall hear and turn." Then Dr. Wilson reads the Word and gives us the day's verse. Then we kneel. He prays that the good All Father may bless even the apparently trifling things of the day

and that He may take self out and put Himself in. Then we rise and sing, "Delight thyself in God" and as we sing we move to our places at the breakfast table in the dining room. I remember one evening going into that room. In the large, open hearth a wood fire burned. On the tables, candles cast shadows over the golden-rod and over the happy faces gathered there. That was the evening of the third birthday party of the Conference. The central table held the birthday cake with its three candles. I shall not tell you of the manly speeches by our volunteer boys, Mr. Heinrich and Alex Colwell. Nor shall I tell tales out of school concerning that wonderful orchestra, personally conducted by our genial Secretary, for is it not recorded in the Book of the Chronicles of the Hillside? If you will look closely at this picture, you will find in the back ground—oh, very far in the back ground, for she is shy of praise—the kind fairy who makes Hillside mean Home. We love her and we need not name her.



THE HILLSIDE.

There are interesting pictures of tennis courts and hay rides and races, but I cannot show them all. I can show you but one more. It is the meeting of the delegates in the Second Church. Here, under Dr. Watson's leadership, each rises in turn and voices his feelings. "The Conference has awakened in me a keen desire to serve Christ better." "God has made me put self down and exalt Christ." "I want to serve Christ here or there. I am surrendered." "I have been careless. Pray for me." Oh! this is the topmost mountain peak of all the Conference Range for now we realize to the utmost, "For me to live is Christ."

Have you ever looked into the depths of some clear, quiet pool? You did not notice the reflection of your own face because the glorious face of the sky was reflected there. As I look into the depths of the Conference, I forget my weak, unworthy self. I see rather a vision of the glorified life of power through Christ reflected there. May I be true to the vision.

Our Gifts.

By Miss Anna A. Milligan.

It is always with wondrous freshness that we read or hear that Stonewall Jackson on the day after the second battle of Bull Run, in the midst of all the feverish excitement of the war, inclosed his contribution for missions due on the Sabbath. Though he could not be present, he could not neglect the offering.

One can never imagine that Stonewall Jackson found giving a necessary burden which he felt called upon to carry because of his connection with the church. A man who would send home a missionary contribution from a battlefield must have had a joy in such service. He must have considered it a blessed privilege and not even a duty. One could never imagine his estimating how much he had sacrificed for missions.

Somewhere I have read that the Bible classes covetousness with the basest and most hurtful vices. The Christ who saves without meddling with vested interests is always welcome but when he interferes with business he is warned away from the coast. So long as we build churches, sing hymns, offer prayers, teach contentment, we are welcome and sure of support; when we begin to save men at the cost of money, drive swine into the sea, break up unclean trade, we are warned to set sail.

We smile when we are told of a church member who innocently remarked "I have enjoyed religion for 15 years and it has never cost me but 10 cents. And it would not have cost me that if I had not gone to a church social where they charged admission, and I thought it was free." But let us change the amount, even make it a considerable change, and it might be said of many of us that we have been enjoying religion for many a year without its costing us as much as our hats, or our jewelry, or our pleasure.

And still we know the need for money. Rev. Dr. Sinks said a few months ago, "Yes, the need and the call for money are urgent and incessant. Some people think they are too urgent and incessant. You say, it may be, that it will be a happy blessed time when there are no longer calls and appeals for money. And so it will be—a happy, blessed time. And why? When the time comes when calls and appeals for money will cease to be heard, then may there be hung out at the headquarters of all missionary boards of all the churches, over the entrances of all benevolent and ennobling institutions of all kinds and in all places, in letters so large as to be seen afar—"CLOSED FOR THE MILLENNIUM."

If Dr. Sinks is right, then we may expect to hear the call again and again for the support of Christ's work in the world, and we may expect to have the need presented by every society and organization that is trying to usher in the glorious era when "the earth shall be full of the knowledge of the glory of the Lord." He who left Heaven to come to us asks us for the dedication of our treasures to Him. It has pleased Him to make the progress of his work depend upon the part we choose to take in it: and He tests us by what we bring of our wealth to him. The genuineness of our religion, of our love, is attested by the liberality of our offerings.

Milton Merle Smith says, "A mark of the low-plane Christian, which I think tests us and searches us more than anything else, is in the prophecy of Malachi: 'Is it nothing that ye offer polluted bread upon mine altar? And that ye bring the lame and the halt and the blind. Is it nothing that you and I give to Christ not the firstling of the flock, but something that is less in value?"

The Moslems of the Punjab are required by rule to give 12 per cent of their incomes to the support of their religion. And to that they must add all marriage and funeral fees, and fees for building tombs, and gifts to beggars and

fakirs. Dr. Stewart is authority for this statement and he adds that Hindus are not behind Mohammedans in gifts. If they give all that by law, should not Christ's people give more for love? And the estimate is not what we give, but what we give up; not what we do, but what we do without.

I think it was a Christian in Korea who longed to increase his gifts for Christ's work, because his love was so great. This man volunteered to substitute millet for rice and forgo certain little luxuries in his daily diet, thereby cutting his expenses in half, and giving the residue to the work. And the missionary who reported it said, "That case is rather typical than exceptional."

Rev. J. W. Balding says that the Hindu girls in the boarding school in Ceylon gave up meat and fish, living on rice for a fortnight in order to send £5 to the Bishop of Calcutta toward the Indian Famine Fund. Contrast with that this fact: At a summer conference of young women two years ago, the delegates spent at the candy shop on the grounds an average of $1 apiece or $600 in all during the ten days of the conference.

Then at the close of the conference when the needs of the mission fields were presented and an offering was taken, all that those young women had for Christ's cause was less than a third of what they had spent for candy alone in ten days.

Fifty-three years ago seven shoemakers in a shop in the city of Hamburg said: "By the grace of God we will help to send the gospel to our destitue fellow men." In 25 years they had established 50 self supporting churches, had gathered 10,000 converts, had distributed 400,000 Bibles and 8,000,000 tracts, and had carried the gospel to 50,000,000 of the race. It would take only 150 such men to carry the gospel to the world in 25 years.

I wonder what 150 women could do. I wonder what 150 United Presbyterian young women could do, if filled with the love of Christ and consecrated to the work. Our W. G. M. S. Foreign Board Secretary, Mrs. E. M. Hill said at the Buffalo missionary conference that she thought it would be ideal if each presbyterial would support a worker in each field: one in Egypt, one in India, one in Sudan, one among the mountaineers, one among the freedmen, one among the Indians. Does that include all? And why not? How it would broaden our horizon of the kingdom! how it would deepen our prayer life! how it would increase our love! how it would help to solve the problem of the evangelization of the world in this generation! Surely that is not expecting too much. How much would that mean per member? I cannot tell; but you can very soon compute it by consulting the statistical tables published by this magazine. It may mean larger gifts than some of us have been accustomed to give: but surely no one will say it is too much to measure our love and gratitude. Thomas Arnold said "Shall I come to His table and take the sacramental bread and say, 'It is His body broken for me,' and then proceed to say, 'But as for Him, the crumbs which fall from my table—the odd shillings and sovereigns that can be spared, the things that are left after my needs, present or future, have been met—these, these shall be payment for Gethsemane and requital for the cross!' The question is not, 'What will be easy?' but it is, 'what are we bound to do by honor and duty and love?'

THE CHALLENGE OF THE HOUR

"SPEAK * * * THAT THEY GO FORWARD."

Junior Leaders Department.

Edited by MRS. JOHN A. WILSON, Editor of Junior Magazine.
230 S. Fairmount Ave., Pittsburgh, Pa.

Junior Suggestions.

The following suggestions for giving the Juniors something to do were sent by a friend of the Juniors who attended a Junior Conference this summer and took notes of what she heard. Will not others follow her example and send items which would be helpful to this department.

1 SCRAP BOOK WORK.

When a new country is to be studied, plan a scrap book. For the small children, let it be composed entirely of pictures, beginning with those of the country, followed by pictures of the people, missionaries, etc. For the older children begin with map of the country, which may either be drawn or pasted. On the opposite page write a few short paragraphs, giving area, population, climate, etc. The next picture might be one of people, natives of the country being studied. Opposite this picture write a few short paragraphs telling of the manners and customs of the people.

The next page might contain pictures of the homes, with written information on opposite page. Use your ingenuity in planning these books, making them as large as desired. The paper used may be sheets of drawing paper, folded in the middle to form books, with a cover of another color; decorate the outside with a picture of a missionary or of a native of the country; or simply the title of the book neatly printed.

2. POSTERS.

Prepare a series of posters to be hung in vestibule of church or other suitable place, for the purpose of calling attention to the meeting. If your meeting is to be on the Sudan, have a shield and spear such as the Sudanese use, drawn on a large sheet of cardboard; or a picture of a native house.

For Siam, a large elephant. A boy who wanted to make a poster for the Japan meeting remembered that he had once seen in a store a large colored picture of a Japanese with an umbrella over his head. He investigated, and after a long search found the picture, which he mounted. Keep your eyes open for pictures in magazines, on calendars, on advertisements, etc.

3. FOR AN OUTDOOR MEETING.

The program committee prepares items of information written on small cards or sheets of paper, fold and tie to branches of trees. Each one secures one which is read during program.

4 Make a scrap book of pictures of missionaries, mission fields, etc. for shut-ins, or elderly people.

5 ADOPT A MISSIONARY.

Write to her, send her a little gift now and then and pray for her always.

Hints on Teaching the Lesson.

October 4. THE STORY OF A BOY WHO WAS SORRY. Luke 15: 11-19.

After reading the verses slowly to the children, ask a Junior with a good clear voice to tell the story in his own words. Next see that each one understands that the story is a parable and that a parable is an earthly story with a heavenly meaning. Have the Juniors name the persons mentioned and tell who is meant by each. Write on the board "God is our Father" and have the Juniors suggest adjectives to put down between "our" and "Father" such as rich, wise, loving, forgiving, etc. Note the two countries, the Home country and the Far country. While these two countries cannot be pointed out on the map they are very real and the Juniors can describe

and compare them. Show that a country where everybody does as he pleases must be a riotous country and name some of the far countries boys wander to nowadays, such as "Cheat country, Bad Temper country, Bad Language country" and emphasize how tenderly the Father still welcomes the prodigals who repent and return from these far countries.

October 11. HOW JESUS WELCOMES CHILDREN: Mark 10: 13-16.

The disciples thought Jesus' time was too precious to be taken up with little children. We are glad they thought so because their interference brought from the lips of Jesus the beautiful saying which has ever since been known as "the children's verse." Here are three reasons why little childen should come to Jesus now. 1. Because they need him to be their Saviour, Teacher, Friend. 2. Because it is easier to come to Jesus as little children; it is not such a great way from the far country as when we grow older and have wandered farther away. 3. Jesus specially loves little children. Who can find a place in the Bible where Jesus used a little child as text from which to preach a sermon to grown up men? Matthew 18: 1-6. The Juniors too, can learn from these little ones whom Jesus took in His arms.

1 A lesson of not being deceitful. You can see a baby's thoughts in his face. He never pretends. 2 A lesson of trust. What perfect faith a baby has in its mother and how quickly he turns to her in time of trouble. 3. A lesson of humility. There is no pride or conceit in a little child.

So Jesus wants us to come to him in truth, in faith, in love, in humility and if we so come He will stretch out His loving arms to receive us and no power on earth can snatch us from that safe refuge.

October 18. A YOUNG MAN WHOM JESUS LOVED: Mark 10: 17-22.

After pointing out the good qualities of this young man, his earnestness, his morality, his admiration for Jesus, dwell on the fact that one bad trait in his character spoiled all the good found there. Show that the sin of avarice, or love of money, was a sin which very probably his companions had not suspected in him and perhaps he was not aware of it himself, but Jesus who looks not on the outward appearance but on the heart, showed the young man in a moment what was his besetting sin. Each of us has some sin to which we are more easily tempted than to others. A good way to find out what it is, is to ask ourselves "would I be willing to give it up for Jesus' sake?" Martha's was worldliness and you remember how Jesus told her "One thing is needful" and what that one thing was. Zaccheus' special sin was dishonesty and the sign of his conversion was his readiness to make amends to those he had wronged.

Illustration: A woman noted for her bread-making made a beautiful looking batch of bread. When it appeared on the table each one present was eager to taste it. But after the first bite, no one cared to take another. The maker had forgotten to put salt in the bread. It only lacked that one thing to make it perfect but lacking it the bread was good for nothing.

October 25. A TEMPERANCE PLEDGE SERVICE Jer. 35: 6.

For notes on this lesson see the Junior Magazine for October and send to Mrs. J. A. Crawford, 907 Publication Building, Pittsburg Pa., for leaflets on the subject, enclosing five cents.

MISSION STUDIES FOR JUNIORS.

This is the title of a book in preparation, and which the Women's Board hopes to publish by September or October, 1908.

ITS PURPOSE is to provide a course of study on the Missions of the United Presbyterian Church, both Home and

Foreign. It is for the use of Junior Societies and Mission Bands.

ITS FORM will be a paper bound book, 5½ x 8, containing about 160 pages and with numerous illustrations.

ITS PRICE will be one dollar for ten copies; fifteen cents for one copy. This is below cost, but the Board is anxious that the price be within the reach of all desiring to use the book.

ITS PLAN will be a division of the book into fifty-two chapters, with ten review questions at the end of each chapter.

ITS CHAPTERS will be written by different authors, the writers being chosen for their ability in writing for children and their acquaintance with the subject on hand.

A list of proposed titles of chapters (subject to change) follows:

1 The Message and the Messengers.
2 How our church plans to send the message.
3 Special work of the Women and Children.
4 A Home Missionary's Story.
5 A Day in the City with a Missionary for a Guide.
6 Church and Parsonage Building.
7 Little Foreigners in America.
8 What our Church is doing for the stranger.
9 Southern Mountaineer.
10 Man stealing in Africa.
11 The Black Man and his American Master.
12 Free but Friendless.
13 First Missionaries to the Freedmen.
14 Knoxville College—What it is doing in supplying Preachers and Teachers.
15 Knoxville College Industrial Work.
16 Other Freedmen's Schools.
17 Our debt to the Indian.
18 Oregon Missions.
19 Tama Mission to the Indian.
20 Home Mission and Temperance.
21 Early Missionaries to India.
22 The Punjab—Land, Climate, etc.
23 The People—their appearance and customs.
24 The People—their religion and caste system.
25 A visit to a Zenana.
26 In Camp.
27 Native Workers.
28 A Boys' Industrial School.
29 Sialkot Boarding School.
30 In the Waiting Room of an Indian Hospital.
31 With the Doctor on her rounds.
32 Early Work in Egypt.
33 The Colporteur.
34 Some Egyptian Homes.
35 A Day with a Bible Woman in Luxor.
36 Assiut College.
37 Luxor Girls' Boarding School.
38 Our Hospitals and Dispensaries in Egypt.
39 The Story of Bamba.
40 The Egyptian Sudan—geography, climate, etc.
41 The Story of General Gordon.
42 The Shulla Tribe.
43 Schools in Khartum and Omdurman.
44 A Journey to Dolaib Hill.
45 Industrial and Medical Work.
46 New Work Planned for the Sudan.
47 Working, Praying, Giving for Missions.
48 The Lord's Share.
49 Our Thank Offering.

If you are interested in a systematic study of our own mission by the children of the church, you should order this book for the use of your Junior Society.

The child who is able to pass an examination on the contents of this book will have a good general idea of the work for which his church is responsible.

Send all orders to the Women's Board, Room 907 Publication Building, Pittsburg, Pa.

From Month to Month.

Study for the Month.

NOVEMBER—SOCIAL PROGRESS.

(Sixth Study From Gloria Christi.)

1. The reduction of languages and dialects into writing.

2. Translations of the Bible and the distribution of religious literature.

3. How have missionaries helped to introduce new systems of thought and living, and also to introduce the appliances of civilization—by better housing for separate families, better buildings, and by promoting better sanitary conditions?

Board of Directors.

The Board was convened September 1st. with 2nd Vice President Mrs. J. A. Wilson in the chair.

The Treasurer reported receipts for July $5,411 56 and disbursements $8,519-91; receipts for August $2,973 23 and disbursements $5,747.

The building of the parsonage at Tulsa, Oklahoma was made the "Special Work" of the Juniors for this year,.

Mrs. J. A. Wilson presented her resignation as chairman of the Committee on Addresses which was accepted with regret.

Mrs. J. D. Sands was elected as chairman of Committee on Addresses. Mrs. Wilson stated that the book "Mission studies for Juniors" would be in the hands of the printer by September 7th and ready for sale by October. The Editor was authorized to have such cuts as she deems best for the book, also to have missionary articles and stories as printed in the Juniors Missionary Magazine taken off in leaflet form.

In the Freedmen's Department, a Matron was asked for and granted at Norfolk and a number of changes made in the list of teachers at different stations. Some necessary repairs and supplies were granted Athens, Tenn., and Midway, Ala.

The Literature secretary reported that owing to the growth and enlargement of the work, there is not sufficient room for the supplies necessarily carried by the Board.

The Room Committee was authorized to secure a small room in the Publication Building for a supply room.

Foreign Secretary stated that it had been found impracticable to a have a farewell reception for the out-going Missionaries, owing to the change in time of sailing, most of the party sailing on the 3rd of September instead of the 24th as previously announced.

Secretary of Young Women's Work reported a new society in St. Charles, Iowa, and one in West Kortright, N. Y.

Mrs. J. D. Sands, Sec.

ONLY FOUR NEW YOUNG WOMEN AS MISSIONARIES SAIL FOR OUR FOREIGN FIELDS THIS MONTH. WHY NOT FIFTY? THE NUMBER ASKED FOR EACH YEAR FOR TEN YEARS IN SUCCESSION. WHY?

FORM OF BEQUEST.

I do give and bequeath the sum of ————dollars to the Women's General Missionary Society of the United Presbyterian Church of North America.

Or, if the bequest be of real estate, as follows:

"I do give, devise and bequeath unto the Women's General Missionary Society of the United Presbyterian Church of North America all that certain piece of land in —— and described as follows:

NOTE—Any person desiring to designate to any particular department or departments of work, see leaflet entitled "Departments of Work." Order from Women's Board, 209 9th St., Pittsburg, Pa.

Treasurer's Report for the month of August, 1908.

It is desired that all money should be in form of even dollars except on Parsonage Loans.

PRESBYTERIALS	Foreign Missions.	Foreign Salaries	Home Missions	Indian Missions	Freedmn's Missions	Junior Special.	Church Exten and Parsonage	Minister'l Relief	Paymnt on Parsonage Loans	Home for Missionry Children	Junior Life Membership	Senior Life Membership	Returned on Loan Investments	Continge't Fund	Women's Asso. Work: Orph'n Home	Women's Asso. Work: Home for Aged People	Women's Asso. Work: Columbi Hospital	Magazine Fund	Miscellaneous	TOTAL.
Albany	4 00		4 00																	8 00
Allegheny	85 00	163 00	15 00	20 00																283 00
Arkansas Valley	11 00																			11 00
Butler	18 00	50 00	15 00	10 00	14 00		10 00	12 00												129 00
Chartiers					15 00															15 00
Chicago	12 00																			12 00
College Springs	1 00	100 00	5 00	1 00	1 00	5 00														113 00
Delaware						10 00														10 00
Frankfort	8 00		5 00	2 00	7 00		4 00	2 00												28 00
Indiana	25 00		10 00																	35 00
Muskingum	18 00	50 00	3 00	16 00	3 00	5 00								5 00						100 00
Pawnee	25 00		5 00			2 00														32 00
Idaho					3 00															3 00
Philadelphia	28 00						12 00	15 00												50 00
Puget Sound	20 00																			20 00
Wheeling	48 00						10 00	5 00												63 00
Xenia	91 00	330 00	36 00	25 00	13 00									5 00						500 00
Mr. and Mrs. G. M. Paden		50 00																		50 00
North Bend Cong		125 00																		125 00
Miss McFarland					200 00															200 00
C. E. Wilson	38 20																			38 20
Mrs. Herzog					50															50
Mrs M. B. Evans					2 00															2 00
Miss Katherine Sturgeon												25 00								25 00
Mission Study Class, 1st Church, Allegheny	35 00																			35 00
Interest	240 00											30 00						95 60		365 60
Evanston, Ill									69 38											69 38
8th Chicago									71 28											71 28
Winterset, Iowa									33 30											33 30
Chariton, Iowa									133 20											133 20
Canon City, Col									52 75											52 75
East McKeesport									63 88											63 88
Boynton									34 00											34 00
5th Chicago									88 80											88 80
Latrobe, Pa.									138 75											138 75
Stafford, Kan,									27 75											27 75
Items of Cents														1 89						1 89
Total	702 20	868 00	98 00	74 00	258 5	22 00	86 00	34 00	718 04			55 00		11 89				95 60		2968 23

Young Women's Special, $10.00.

MRS. J. B. HILL, TREAS.,
5630 Bartlett St., Pittsburg, Pa.

"Go Ye and Teach All Nations."

MISS EULA McCLENAHAN,
EGYPT.

MISS HAZEL BENNETT, INDIA.

MISS LAURA BELLE HAMILTON,
INDIA.

YOUNG WOMEN MISSIONARIES.

Now on their journey to their chosen fields of labor. We regret having failed to receive photograph of Miss Mary F. Kerr, who with Miss McClenahan has gone to Egypt.